JAPAN
SOUTH KOREA
Masaki Kito, Esq. is a founding partner of LINK LAW OFFICE Kito and Partners in Tokyo, established in 2001. He has been an advocate for the victims of various cultic groups for over 20 years in Tokyo. He was the vice chairperson of Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA) and the chairperson of Consumer Affairs Committee of Daini Tokyo Bar Association (DTBA). He is a member of the National Network of Lawyers against Spiritual Sales, Legal Team Representing Victims of Aum Shinrikyo, and the Japan Society for Cult Prevention and Recovery (JSCPR). He is one of the leading public commentators on cults in Japan, making frequent appearances in the various media, including TV and radio programs on NHK (Japan's national public station) and commercial stations, major newspapers, and magazines. He is also renowned as a specialist of the broader range of consumer affairs and also a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan).
Religious Discrimination In Japan – Testimonies Given At UN – UPR Information Meeting
Daily GOOD NEWS
[Lee Seung-gu Column] Heretics' Rant, What Should the Korean Church Do?
Professor Lee Seung-gu
Shincheonji is on the rise again. Shincheonji, which is considered a social problem and is causing a huge hindrance to the spread of the Christian gospel, is revealing its power again. What should the Korean church do in this situation?
First, we must continue to declare to both inside and outside the church that Shincheonji's teachings are heretical teachings that are not biblical. The problem is that there are many souls who continue to fall for false teachings. Therefore, we must clearly state that the doctrines of these heretics are distorted from the truth and are therefore significantly wrong.

ARTICLES

South Korea and Japan: Nazi Legacy of Walter Künneth in Asian Countries

January 5, 2025 · 26 mins read

Activities of the anticult movement in South Korea and Japan have repeatedly been brought to public attention by human rights advocates, lawyers, and independent human rights experts. To a large extent, those activities have been examined from the perspective of numerous documented cases of forced religious conversion, or simply put, deprogramming. It's important to note that such a phenomenon as forced deprogramming is undoubtedly a gross violation of

fundamental human rights and freedoms and must be interdicted by the global democratic community. However, in order to fully address the issue of religious intolerance and discrimination on religious grounds present in one or another region, it is necessary to examine the causes of such anti-democratic phenomena as comprehensively as possible, without downplaying the influence of many preceding events and individuals who contributed to promotion, incitement, and ideological aspect of such processes of religious intolerance.

Forced religious conversion in South Korea

For starters, let us draw your attention to the material that triggered this article. Below is an excerpt from the UN report titled "Call for input: Report on eliminating intolerance and discrimination based on religion or belief and the achievement of Sustainable Development Goal 16 (SDG 16)." This report outlines the issue of violence and discrimination against members of Shincheonji in South Korea [1]:

"In democratic countries, deprogramming only survives in South Korea, with thousands of cases. Victims are abducted and confined by the parents, and deprogrammed by Protestant pastors who work as professional deprogrammers. A dozen so-called cults are victims of deprogramming but the most targeted, with more than 2,000 cases, is Shincheonji. In 2018, a female Shincheonji member, Gu Ji-In (1992–2018), died as a cause of the second attempt at deprogramming her, after the first had failed. As she tried to escape, her parents bound and gagged her, causing suffocation. As a result, members of Shincheonji and other groups took to the street in massive demonstrations.

The U.S. Department of State reported in its Report on Religious Freedom published in 2019, and covering events of 2018, that, 'In January, following reports that parents killed their daughter while attempting to force her to convert from what the parents viewed as a cult to their own Christian denomination, 120,000 citizens gathered in Seoul and elsewhere to protest against coercive conversion, reportedly conducted by some Christian pastors.

The protestors criticized the government and churches for remaining silent on the issue and demanded action' (U.S. Department of State 2019).

Nevertheless, deprogramming continues, with numerous instances of violence and even attempts to confine abducted Shincheonji members in psychiatric hospitals. In 2019 only, Shincheonji has documented 116 cases of attempted deprogramming. Although inclined to regard them as 'family affairs' they should not interfere with, Korean courts sometimes convict the parents — despite their adult children's reluctance to denounce them in the context of a society where family is paramount — but never the deprogrammers, who normally do not participate in the kidnappings but instigate them, pocket sums that are in some cases exorbitant for their services, and are clearly accomplice to the unlawful detention and violence."

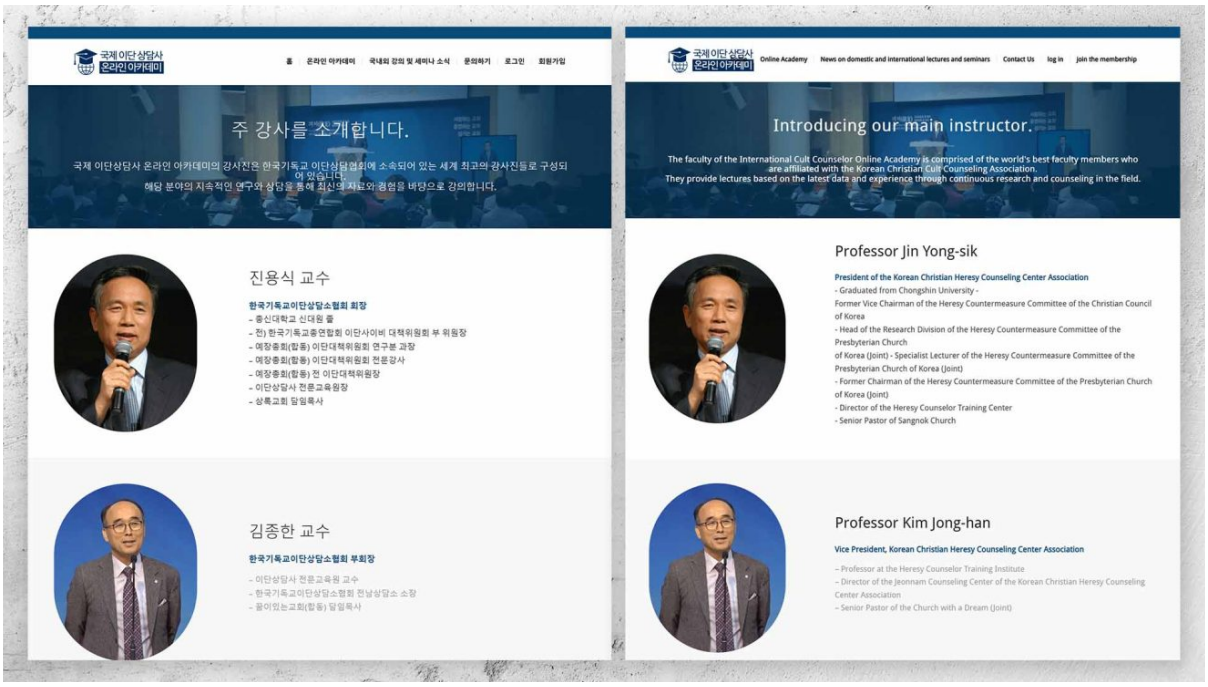
Let's recall that the figures presented in this excerpt of the report reflect the situation in only one region and pertain to just one religious group. In addition to this group, there are many other groups in the same country that have similarly become targets of anticult deprogrammers — Protestant pastors.

It is also worth noting that deprogrammers among pastors of the Korean Protestant Church have found a way to avoid responsibility for their crimes. They play a role of consultants to family members, essentially taking on an instigating position, while remaining on the sidelines when the victim is abducted. After consultations with the pastors, family members abduct their relatives themselves, after which the pastors proceed with the deprogramming process. Since religion in Korea is considered a "family matter," this not only excludes legal intervention in cases of human rights violations, but also ostensibly gives journalists an excuse not to interfere or publicize these brutal violations, allowing pastors-deprogrammers to escape responsibility.

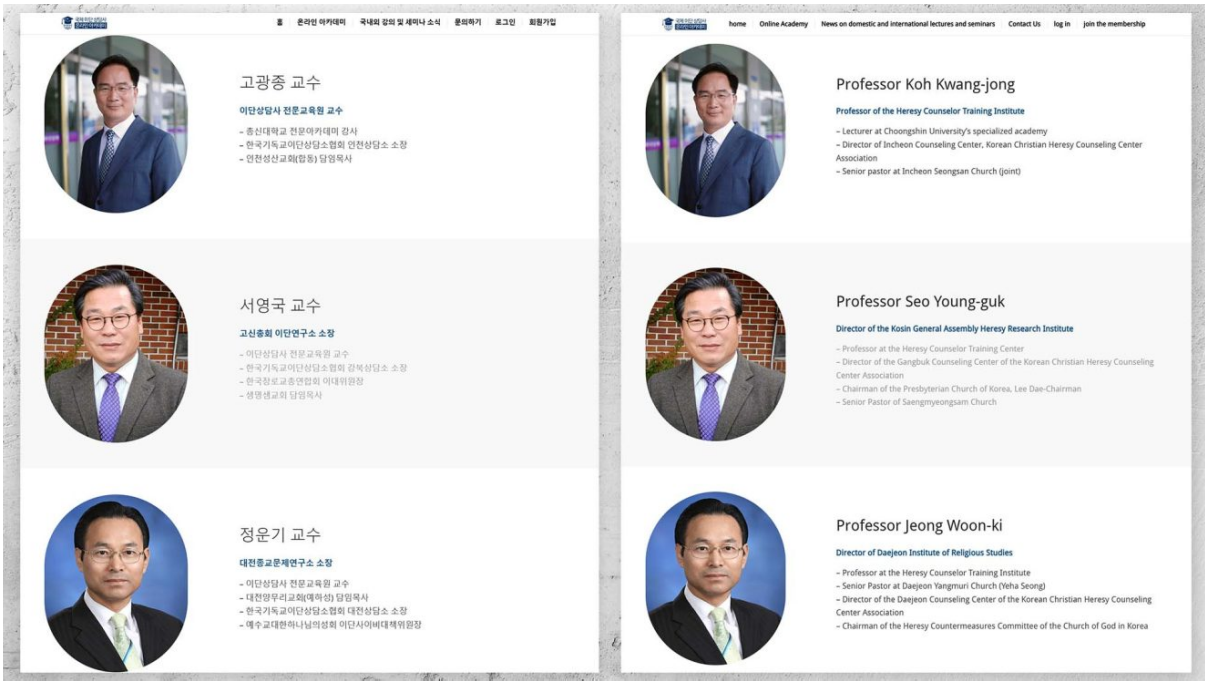
Below, in the screenshot, we provide a list of representatives of the Korean Christian Heresy Counselling Center — one of the centers directly involved in consulting family members and organizing and implementing the process of forced religious conversion in South Korea [2]:

Screenshot from the “Jesus114” website © «한국기독교이단상담소협회» [2]

The next similar source is the website of the International Cult Counselor Online Academy [3].


국제이단상담사 온라인아카데미
주 강사를 소개합니다.
국제 이단상담사 온라인 아카데미의 강사진은 한국기독교 이단상담협회에 소속되어 있는 세계 최고의 강사진들로 구성되어 있습니다.
해당 분야의 지속적인 연구와 상담을 통해 최신의 자료와 경험을 바탕으로 강의합니다.
진용식 교수
한국기독교이단상담소협회 회장
- 총신대학교 신대원 졸
- 전) 한국기독교총연합회 이단사이비 대책위원회 부 위원장
- 예장총회(합동) 이단대책위원회 연구분 과장
- 예장총회(합동) 이단대책위원회 전문강사
- 예장총회(합동) 전 이단대책위원장
- 이단상담사 전문교육원장
- 상록교회 담임목사
김종한 교수
한국기독교이단상담소협회 부회장
- 이단상담사 전문교육원 교수
- 한국기독교이단상담소협회 전남상담소 소장
- 물이있는교회(합동) 담임목사
Online Academy
News on domestic and international lectures and seminars
Contact Us
log in
join the membership
Introducing our main instructor.
The faculty of the International Cult Counselor Online Academy is comprised of the world's best faculty members who are affiliated with the Korean Christian Cult Counseling Association.
They provide lectures based on the latest data and experience through continuous research and counseling in the field.
Professor Jin Yong-sik
President of the Korean Christian Heresy Counseling Center Association
- Graduated from Chongshin University -
Former Vice Chairman of the Heresy Countermeasure Committee of the Christian Council of Korea
- Head of the Research Division of the Heresy Countermeasure Committee of the Presbyterian Church of Korea (Joint) - Specialist Lecturer of the Heresy Countermeasure Committee of the Presbyterian Church of Korea (Joint)
- Former Chairman of the Heresy Countermeasure Committee of the Presbyterian Church of Korea (Joint)
- Director of the Heresy Counselor Training Center
- Senior Pastor of Sangnok Church
Professor Kim Jong-han
Vice President, Korean Christian Heresy Counseling Center Association
- Professor at the Heresy Counselor Training Institute
- Director of the Jeonnam Counseling Center of the Korean Christian Heresy Counseling Center Association
- Senior Pastor of the Church with a Dream (Joint)

Screenshot from Jesus112 website © “국제이단상담사 온라인아카데미” [3]



Screenshot from Jesus112 website © "국제이단상담사 온라인아카데미" [3]

* In Christianity, "heresy" refers to teachings or views that are considered false and dangerous from the perspective of Christian apologists. Anticultists have assigned the same meaning to the terms "sect" and "cult," using these derogatory labels to stigmatize all those they deem undesirable, regardless of their religious or social orientation.

As stated in the Munting Nayon journal [4], religious persecution and human rights violations occur not only on the part of the Christian Council of Korea (CCK), but also by other Christian organizations.

"In South Korea, which guarantees freedom of religion as the constitutional law, it is argued that the backbone of such illegal actions lies behind a Christian association, one of the mainstream religions in Korea. In the case of Christian Council of Korea (CCK), an organization of Christian churches, it founded the "Heresy Research Center" to run the forced conversion programs in the name of "counseling".

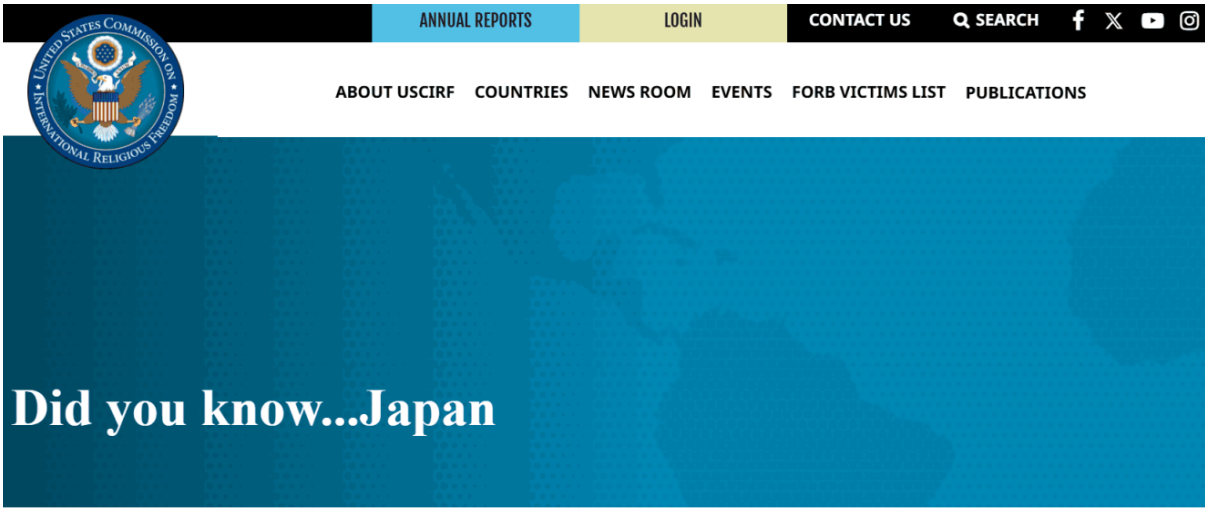
It is also stated by the HAC that religious suppression and human rights violations against denominations that do not belong to the CCK have been underway."

Forced religious conversion in Japan

Similarly to South Korea, Japan has recorded multiple incidents of forced religious conversion, and the issue of “family affair” is also present there. Evidence of cases involving forced deprogramming by Japanese “exit counselors” (the official term for deprogrammers in some countries) can be found in records from twenty years ago and in more recent reports [5].

“Mitsuko’s church alone estimates that between 200 and 300 of its members are abducted each year. Many never return. Japanese authorities have dismissed these violent assaults as ‘family affairs.’

One of the most alarming aspects of the Japanese situation is the reported participation of the United Christian Churches of Japan in religious kidnapping. ‘Deprogramming’ is highly profitable. Since the late eighties, millions of dollars a year have reportedly poured into the United Christian Churches of Japan’s coffers from the organization’s alleged sponsorship of this illegal activity. Not only that, but the ministers who succeed in ‘deprogramming’ their victims often receive the added benefit of a new and very dedicated member of their own congregation.” [5]



...that in Japan over the past two decades families and "professional deprogrammers" have abducted thousands of individuals to force them to renounce their chosen beliefs?

Most of those abducted have been from the Unification Church, Jehovah's Witness, and other new religious movements. Abductees describe being confined against their will, suffering psychological harassment and physical and, in some cases, sexual abuse. In some extreme cases, individuals were held for years, including the 12 year confinement of Unification Church member Toru Goto.

The Japanese Constitution guarantees the freedom of religion and protects citizens against false imprisonment, and Japan has ratified the International Covenant on Civil and Political Rights (ICCPR). Nevertheless, Japanese authorities continue to see these cases as "family matters" and are reluctant to intervene. In most abduction cases, police and judicial authorities neither investigate nor indict those responsible for these acts, often citing lack of evidence.

Religious groups have found some success in waging legal battles against those who carry out the abductions, and the past decade has seen a dramatic drop in the number of abductions for the purpose of de-conversion. Forced de-conversions among Jehovah's Witness largely stopped after an August 2002 court case declared their "deprogramming" illegal and several other cases resulted in civil judgments against "professional deprogrammers."

The legal challenges made by the Unification Church have not been as successful, and there continue to be reports of abductions of members each year. However, in March, 2013 the civil case of Toru Goto opened with testimony about his 12 year confinement during which family members tortured and allegedly nearly starved him to death. The case has garnered media attention both in Japan and internationally, as well as the attention of Japanese legislators. A judgment in favor of Toru Goto may continue the decrease in the number of forced de-conversion cases, as well as motivate police and judicial authorities to pursue criminal charges against those who kidnap and mistreat members of new religious movements.

Screenshot from the website of the United States Commission on International Religious Freedom (USCIRF) [6]

FFWPU Europe and the Middle East: Japan Ignores United Nations - Continues Blatant Unification Church Persecution

Knut Holdhus
September 27, 2024

Patricia Duval presenting her report in Geneva 25th September 2024

Screenshot from the website Tparents.org, Unification Movement Library [7]

As of 2012, human rights organizations reported approximately 4,000 victims in Japan among followers of the Unification Church and Jehovah's Witnesses who were abducted, illegally detained, and subjected to deprogramming for days, weeks, months, and sometimes even years in an effort to force them to renounce their faith. Their abductors and those involved in the deprogramming were not held accountable for their actions.

One of the most prominent cases that gained international attention was the incident involving Mr. Toru Goto who was abducted for his beliefs and held captive for 13 years, during which he was subjected to torture by professional faith breakers — deprogrammers.

FOREF
Forum for Religious Freedom Europe
Human Rights
Anti-Cult Movement
Legalisation
International Platforms
Countries
AARON RHODES
RELIGIOUS PERSECUTION IN THE 21st CENTURY – This isn't Xinjiang! This is Japan!
BY FOREFEUROPE
APRIL 11, 2021
Provided by Kazuhiro Yonemoto
Religious Discrimination In Japan – Testimonies Given At UN – UPR Information Meeting
UN Office, Geneva, Oct.31, 2012
Geneva, Palais des Nations, 31. 10. 2012 (FOREF) – Prior to UPR session on Japan, the Universal Peace Federation (UPF) in joint sponsorship with Human Rights without Frontiers, the Japanese Victims Association against Kidnapping and Forced Conversion and FOREF Europe organized a information meeting in which two testimonies where given: Mr. Toru Goto, who has been kidnapped and confined for his beliefs during 13 years and Mrs. Mitsuko Antal, member of the Unification Church, both of them kidnapped by their own relatives and tortured by Japanese citizens, professional faith-breakers and deprogrammers. These are shocking testimonies! Unfortunately the Ministry of Justice has turned a blind eye to the severe human rights violations by non-state actors and treated them merely as a "family matter". Even the media in Japan has imposed a total black-out on these crimes. Mr. Toru Goto, head of the Japanese Victims Association states, that over 80% of the abduction victims have been women.

Screenshots from the website of FOREF (Forum for Religious Freedom — Europe) [8]

BACKGROUND: Human Rights Without Frontiers has just published its report **"Japan: Abductions and deprivation of freedom for the purpose of de-conversion"**. In the last 40 years, about 4000 members of the Unification Church as well as members of the Jehovah's Witnesses, were kidnapped, confined and submitted to brainwashing for days, weeks, months and sometimes years in total impunity to force them to recant their faith. Last year, Human Rights Without Frontiers carried out an independent investigation in Tokyo and in Seoul. The report was published in Japanese and now in English. It is used as a reference for current campaigns in Japan, UN, United States and academic conferences so that an end can be put to this practice and the Japanese authorities prosecute those who perpetrate such illegal activities.

Mr. Toru Goto after kidnapping by professional faith-breakers and over 12 years of solitary confinement. The photo was taken in a hospital 3 days after his escape.

Screenshots from the website of FOREF (Forum for Religious Freedom — Europe) [8]

During his confinement, Toru Goto was subjected to cruel treatment, including starvation. In June 2008, following his release, he filed a criminal lawsuit against those involved in his detention. On December 9, 2009, the prosecutor's office declined to initiate a criminal case due to a lack of evidence. Notably, similar decisions by prosecutors regarding individuals who were unlawfully abducted and subjected to forced deprogramming have been made repeatedly. Moreover, according to statements from the deprogrammers themselves, there have been documented cases of direct collaboration with them by certain police officers [9].

Below is an excerpt from the report “Japan: Abduction and Deprivation of Freedom for the Purpose of Religious De-conversion” (HRWF), which confirms the involvement of certain politicians in this illegal activity.

“Kozue Terada told Human Rights Without Frontiers:

‘On the morning of October 29th, 2001, my uncles and younger sister left the apartment for work, and three people, my father and two aunts, remained to keep watch over me.’

‘…At 2:00 pm on 30 October, Rev. Takazawa came to the room. Ignoring my desires, he continued to force me to have a dialogue with him. I said, “I don’t want to be here! I am going to call the police. Let me borrow a cell phone!” As I extended my hand, Rev. Takazawa got emotional and said, “Even if a policeman comes, as soon as he finds it is about the Unification Church, he will collaborate with me, saying ‘Keep on your good work!’” Rev. Takazawa took five to six name cards of policemen from his wallet, and emphasized, “I have a connection with the police.’”

Human Rights Without Frontiers Int'l
Avenue d'Auderghem 61/16, 1040 Brussels
Phone/Fax: 32 2 3456145
Email: international.secretariat.brussels@hrwf.net – Website: http://www.hrwf.net
HRWF
Japan
Abduction and Deprivation of Freedom
for the Purpose of Religious De-conversion
EXECUTIVE SUMMARY
INTRODUCTION
CHAPTER I: OVERVIEW: JAPANESE RELIGIONS IN GENERAL PERSPECTIVE
CHAPTER II: REPORT OF FACT-FINDING MISSIONS
TORU GOTO: 12 LOST YEARS
CHAPTER III: ABDUCTION AND DEPRIVATION OF FREEDOM
FOR THE PURPOSE OF RELIGIOUS DE-CONVERSION UNDER INTERNATIONAL LAW
CHAPTER IV: CONCLUSIONS AND RECOMMENDATIONS
31 DECEMBER 2011

Screenshot from the report "Japan: Abduction and Deprivation of Freedom for the Purpose of Religious De-conversion," published by Human Rights Without Frontiers International (HRWF) (from the Web Archive) [9]

The phenomenon of deprogramming represents a form of anticult activity where the interests of the relatives of future deprogramming victims intersect with certain representatives of anticult organizations that offer their services

in this field and charge exorbitant fees for them. Initially, the process of forced religious conversion, known as deprogramming, originated in the United States. Many American deprogrammers, despite their criminal past, continue to operate within the anticult environment to this day.

American deprogrammers and anticultists and their influence on South Korea and Japan

Some of the leaders in deprogramming in the USA are Rick Ross and Steven Hassan. These deprogrammers continue to operate not only in the United States, but also influence the international community by attending various international conferences and symposiums, as well as collaborating with numerous anticult organizations and individual anticult activists from different countries.

For example, the website of the Cult Education Institute [10] — the official website of American deprogrammer Rick Alan Ross — provides some details about Ross's international activities, including his connections with Japan [11].

"Rick Alan Ross is one of the leading experts on cults in the world today. He has consulted with the FBI, the BATF, and various other law enforcement agencies, as well as the governments of Israel and China, on the topic of cults. He has been qualified and accepted as an expert court witness in eleven different states, including the US federal court. He has also worked as a professional analyst for CBS News, CBC of Canada, and Nippon and Asahi in Japan."

Rick Alan Ross is one of the leading experts on cults in the world today. He has consulted with the FBI, the BATF, and various other law enforcement agencies, as well as the governments of Israel and China, on the topic of cults.

He has been qualified and accepted as an expert court witness in eleven different states, including the US federal court. He has also worked as a professional analyst for CBS News, CBC of Canada, and Nippon and Asahi in Japan.

Screenshot from the Cult Education Institute website [10]. The page about the book "Cults Inside Out" [11]

The influence of American deprogrammers on other countries is also shaped

by their collaboration with key umbrella anticult organizations. In particular, Rick Ross and Steven Hassan have platforms to promote their resources through two major anticult networks: the American ICSA and the European FECRIS. Additionally, the literature of some American anticult activists is translated into various languages, serving as an additional source for disseminating knowledge and methods of anticult efforts worldwide. For instance, the books of American anticult activist Janja Lalich have been translated into several languages, including Japanese and Korean, as noted on the ICSA profile pages [12].

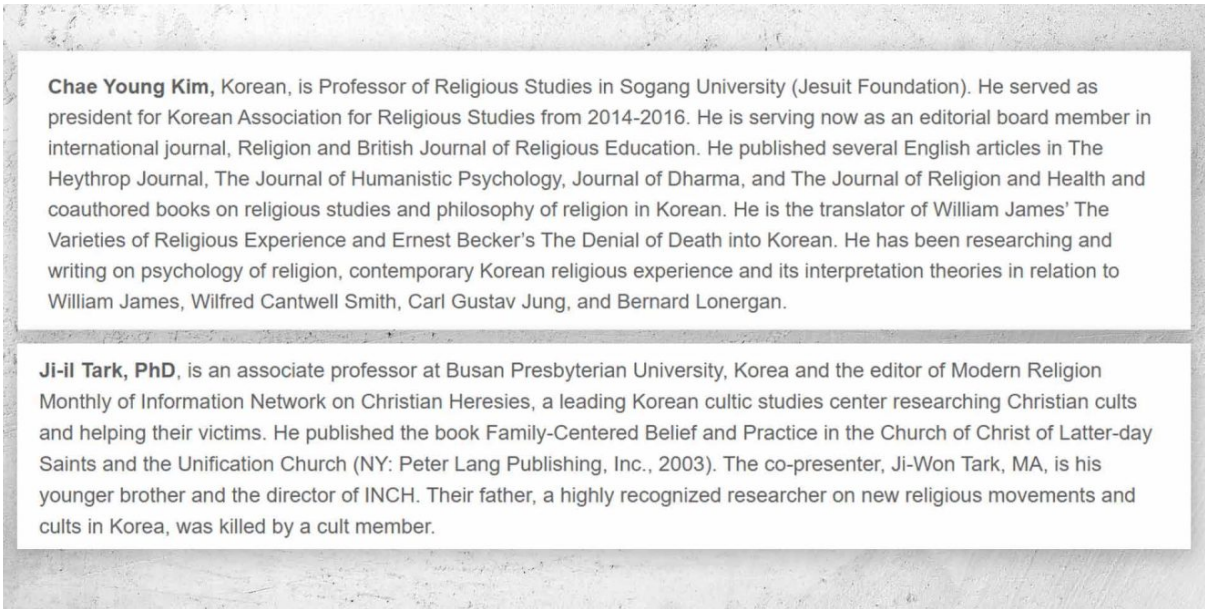
Janja Lalich, PhD, is a researcher, author, and educator specializing in self-sealing systems (cults, terrorist groups, situations of undue influence, and ideological extremism), with a particular focus on recruitment, indoctrination, and methods of influence and control. She is Professor Emerita of Sociology at California State University, Chico and has been studying the social psychology of controversial groups and exploitative and abusive relationships for 30+ years. Dr. Lalich has written and lectured extensively, has advised the international intelligence community on terrorism and indoctrination, and has served as consultant and expert witness in civil and criminal cases. Her most recent book, coauthored with Karla McLaren, M.Ed., is *Escaping Utopia: Growing Up in a Cult, Getting Out, and Starting Over* (Routledge, 2017). Her critically acclaimed book, *Bounded Choice: True Believers and Charismatic Cults* (University of California Press, 2004), is based on her comparative study of the Heaven's Gate cult, which committed collective suicide in 1997, and the Democratic Workers Party, a radical U.S.-based political cult active in the 1970s and '80s, of which Lalich was a leading member (giving her first-hand experience with cultic behavior). That book elucidates Dr. Lalich's bounded choice theory, a major theoretical development that offers a new and sophisticated approach for understanding the internal dynamics of self-sealing groups. Dr. Lalich's 2006 book, *Take Back Your Life: Recovering from Cults and Abusive Relationships* (Bay Tree Press), is a fully revised and expanded edition of her first book, *Captive Hearts, Captive Minds* (Hunter House, 1995). *Take Back Your Life* is the number-one cult recovery resource used by clinicians, helping professionals, former cult members, and their friends and families. Her work has been translated into German, Italian, Spanish, Chinese, Korean, Serbian, French, Japanese, Russian, and Polish. Dr. Lalich has appeared on news programs such as Meet the Press, Anderson Cooper's AC360 on CNN, the CBS Evening News, NPR's The Morning Edition and BBC's Thinking Allowed. She has been featured in or an adviser to numerous documentaries and other programs on the cult phenomenon, which have been aired on National Geographic, The Learning Channel, The History Channel, British and Japanese public television, and others. She has been interviewed by and quoted in major print media across the nation and worldwide, from *People* magazine to the *Harvard Business Review* to *Harper's*, from the *New York Times* to the *San Diego Union-Tribune*, and a variety of Internet-based outlets such as Vice.com, Al Jazeera America.com, Time/CNN Impact, and MSNBC.com.

Screenshot from ICSA web archive [12]

It's important to mention that Janja Lalich holds a key position in the American anticult organization ICSA and the European FECRIS. She has been noted for her collaboration with Steven Hassan, and also attended an informal meeting with a group of European anticult activists led by the head of the Russian pro-religious organization RACIRS, Alexander Dvorkin, in 2018 in Riga, as previously mentioned in the article "Russian Anticult Lobby in British Media. How BBC Experts Serve the Russian RACIRS."

The anticult organization ICSA has long served as a platform for connections among anticultists from different countries. Among the list of anticultists featured on the ICSA profile page, representatives from South Korea and Japan are noteworthy.

- **South Korea:** Chae Young Kim; Ji-il Tark, PhD.



Chae Young Kim, Korean, is Professor of Religious Studies in Sogang University (Jesuit Foundation). He served as president for Korean Association for Religious Studies from 2014-2016. He is serving now as an editorial board member in international journal, Religion and British Journal of Religious Education. He published several English articles in The Heythrop Journal, The Journal of Humanistic Psychology, Journal of Dharma, and The Journal of Religion and Health and coauthored books on religious studies and philosophy of religion in Korean. He is the translator of William James' The Varieties of Religious Experience and Ernest Becker's The Denial of Death into Korean. He has been researching and writing on psychology of religion, contemporary Korean religious experience and its interpretation theories in relation to William James, Wilfred Cantwell Smith, Carl Gustav Jung, and Bernard Lonergan.

Ji-il Tark, PhD, is an associate professor at Busan Presbyterian University, Korea and the editor of Modern Religion Monthly of Information Network on Christian Heresies, a leading Korean cultic studies center researching Christian cults and helping their victims. He published the book Family-Centered Belief and Practice in the Church of Christ of Latter-day Saints and the Unification Church (NY: Peter Lang Publishing, Inc., 2003). The co-presenter, Ji-Won Tark, MA, is his younger brother and the director of INCH. Their father, a highly recognized researcher on new religious movements and cults in Korea, was killed by a cult member.

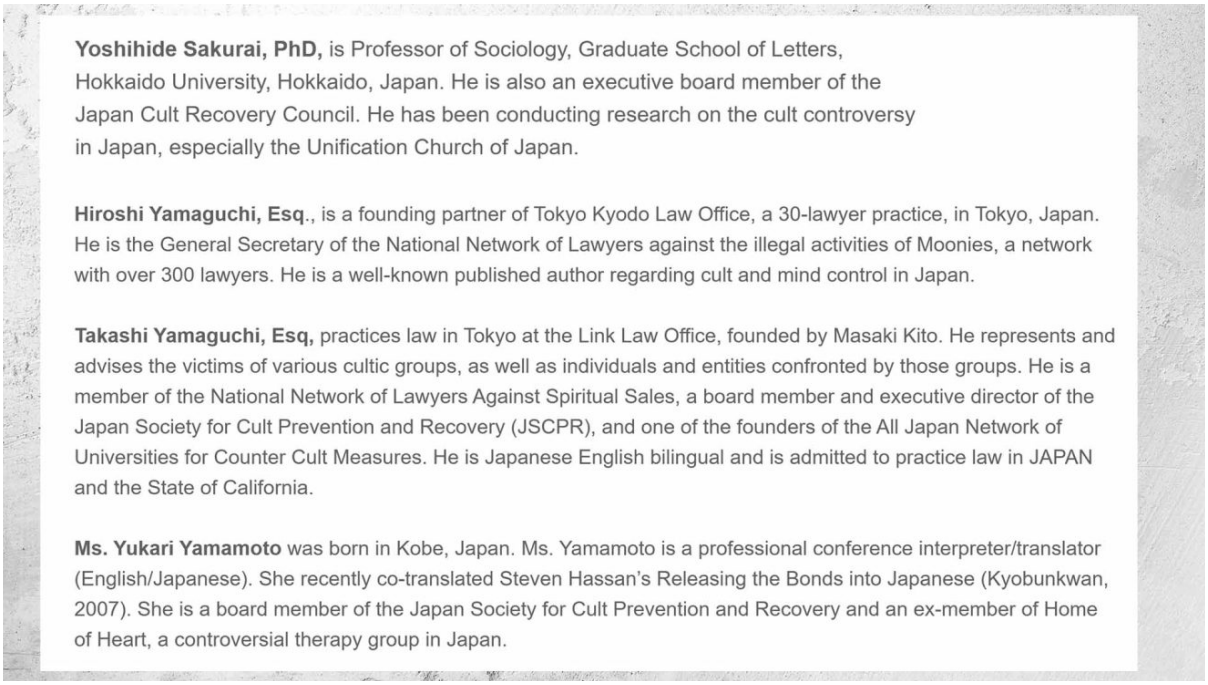
Screenshots from ICSA web archive [12]

Chae Young Kim, Korean, is Professor of Religious Studies in Sogang University (Jesuit Foundation). He served as president for the Korean Association for Religious Studies from 2014-2016. He is serving now as an editorial board member in international journal, Religion and British Journal of Religious Education. He published several English articles in The Heythrop Journal, The Journal of Humanistic Psychology, Journal of Dharma, and The Journal of Religion and Health and coauthored books on religious studies and philosophy of religion in Korean. He is the translator of William James' The Varieties of Religious Experience and Ernest Becker's The Denial of Death into Korean. He has been researching and writing on psychology of religion, contemporary Korean religious experience and its interpretation theories in relation to William James, Wilfred Cantwell Smith, Carl Gustav Jung, and Bernard Lonergan.

Ji-il Tark, PhD, is an associate professor at Busan Presbyterian University, Korea and the editor of Modern Religion Monthly of Information Network on Christian Heresies, a leading Korean cultic studies center researching Christian cults and helping their victims. He published the book Family-Centered Belief and Practice in the Church of Christ of Latter-day Saints and the Unification Church (NY: Peter Lang Publishing, Inc., 2003). The co-

presenter, Ji-Won Tark, MA, is his younger brother and the director of INCH. Their father, a highly recognized researcher on new religious movements and cults in Korea, was killed by a cult member.

- **Japan:** Yoshihide Sakurai, PhD; Hiroshi Yamaguchi, Esq; Takashi Yamaguchi, Esq; Ms. Yukari Yamamoto; Masaki Kito, Esq; Kimiaki Nishida, PhD.



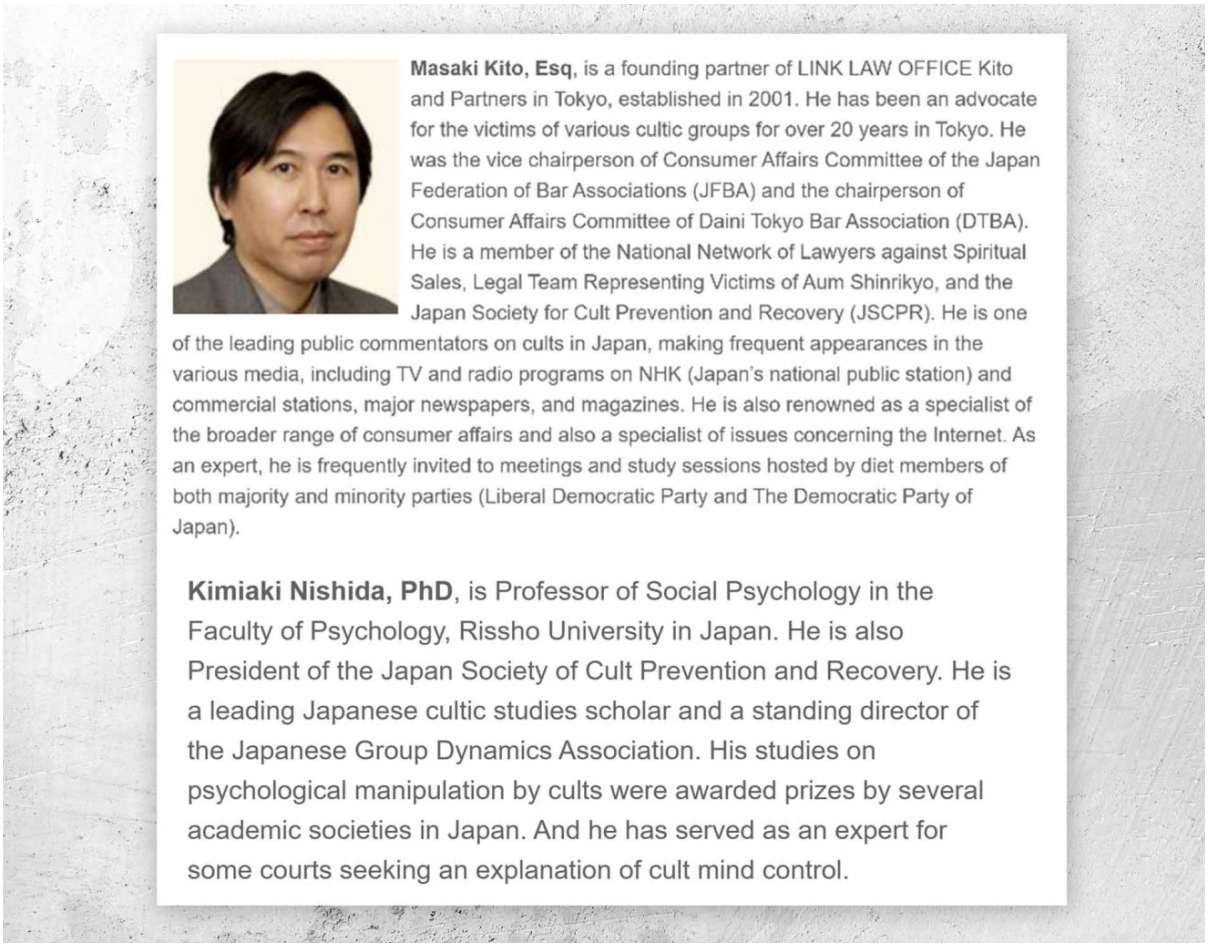
Yoshihide Sakurai, PhD, is Professor of Sociology, Graduate School of Letters, Hokkaido University, Hokkaido, Japan. He is also an executive board member of the Japan Cult Recovery Council. He has been conducting research on the cult controversy in Japan, especially the Unification Church of Japan.

Hiroshi Yamaguchi, Esq., is a founding partner of Tokyo Kyodo Law Office, a 30-lawyer practice, in Tokyo, Japan. He is the General Secretary of the National Network of Lawyers against the illegal activities of Moonies, a network with over 300 lawyers. He is a well-known published author regarding cult and mind control in Japan.

Takashi Yamaguchi, Esq, practices law in Tokyo at the Link Law Office, founded by Masaki Kito. He represents and advises the victims of various cultic groups, as well as individuals and entities confronted by those groups. He is a member of the National Network of Lawyers Against Spiritual Sales, a board member and executive director of the Japan Society for Cult Prevention and Recovery (JSCPR), and one of the founders of the All Japan Network of Universities for Counter Cult Measures. He is Japanese English bilingual and is admitted to practice law in JAPAN and the State of California.

Ms. Yukari Yamamoto was born in Kobe, Japan. Ms. Yamamoto is a professional conference interpreter/translator (English/Japanese). She recently co-translated Steven Hassan's Releasing the Bonds into Japanese (Kyobunkwan, 2007). She is a board member of the Japan Society for Cult Prevention and Recovery and an ex-member of Home of Heart, a controversial therapy group in Japan.

Screenshots from ICSA web archive [12]



Masaki Kito, Esq, is a founding partner of LINK LAW OFFICE Kito and Partners in Tokyo, established in 2001. He has been an advocate for the victims of various cultic groups for over 20 years in Tokyo. He was the vice chairperson of Consumer Affairs Committee of the Japan Federation of Bar Associations (JFBA) and the chairperson of Consumer Affairs Committee of Daini Tokyo Bar Association (DTBA). He is a member of the National Network of Lawyers against Spiritual Sales, Legal Team Representing Victims of Aum Shinrikyo, and the Japan Society for Cult Prevention and Recovery (JSCPR). He is one of the leading public commentators on cults in Japan, making frequent appearances in the various media, including TV and radio programs on NHK (Japan's national public station) and commercial stations, major newspapers, and magazines. He is also renowned as a specialist of the broader range of consumer affairs and also a specialist of issues concerning the Internet. As an expert, he is frequently invited to meetings and study sessions hosted by diet members of both majority and minority parties (Liberal Democratic Party and The Democratic Party of Japan).

Kimiaki Nishida, PhD, is Professor of Social Psychology in the Faculty of Psychology, Rissho University in Japan. He is also President of the Japan Society of Cult Prevention and Recovery. He is a leading Japanese cultic studies scholar and a standing director of the Japanese Group Dynamics Association. His studies on psychological manipulation by cults were awarded prizes by several academic societies in Japan. And he has served as an expert for some courts seeking an explanation of cult mind control.

Screenshots from ICSA web archive [12]

In addition to the direct anticult influence by American deprogrammers and anticult activists, a significant or rather even a key role in anticult activities in Asian countries has been played by fundamentalist conservative Christian churches. These churches accuse disfavored movements and organizations of "heresy" and "sheep stealing" and often resort to violence against their members. In particular, the conservative form of Korean Protestantism has served as a convenient platform for the activities of successors to the work of Walter Künneth (an anti-Semite, anticult activist, and Nazi ideologue), which has fostered an extreme degree of intolerance towards dissent and the promotion of supremacist ideologies, including Nazism, in this country.

Since in South Korea the process of forced religious conversion, that is, deprogramming, as well as anticult efforts in general, are carried out by Protestant pastors, let us turn to the characteristics of Korean Protestantism and to the individuals who have had a significant influence on Protestantism in

this region.

Features of Protestantism in South Korea and its anti-heresy struggle

South Korea is a democratic country, but despite that, anti-democratic forces have found opportunities to operate within it (as in other democratic countries), finding fertile ground in the Protestant religion. Protestantism is the main Christian denomination in South Korea. In essence, it was supposed to serve as an example of adherence to Christian values and virtues. However, this dominant religious organization has introduced a tendency towards extreme intolerance of dissent and theological exclusivity into Korean religious society.

Protestant fundamentalism occupies a key position within Korean Protestantism, closely bordering on intolerance towards other religions. This has created conditions for the activities of anticultists who rely on intra-church anti-heresy organizations. Pastors of Korean Protestant churches involved in anticult activities have employed old methods of combating heresy, adapting and modifying them for the modern religiously pluralistic society. Essentially, the Protestant anticult movement in Korea, similar to the Western anticult movement, opposes dissenters, groups, and organizations with different belief systems and worldviews — anything that threatens their religious structures becomes a target of attack.

In South Korea, numerous Christian organizations have been documented as engaging in so-called anti-heresy efforts. At first glance, ordinary members of many such organizations appear to be unconnected, apart from their shared activities and the identical methods they employ, but only at first glance. Closer and more extensive connections can be found among the church leadership heading the dominant religious organizations in the Republic of Korea. The only distinction between Korean anticultism and that of the US, Russia, or Europe is that, instead of the dehumanizing labels of “cult” or “sect,” Korean pastors use the label “heresy,” which once again demonstrates the significant influence of Protestant fundamentalism.

Fighters against “heresy” and the exposure of their activities

Let’s take as an example two Korean anti-heretical activists [13]:

“While Tak Myeonghwan’s original surveys were negative exposés of new religious groups, Rev. Choe Samgyeong was more theologically oriented and played an important role in heresy charges at denominational and interdenominational levels. He not only worked for the anticult monthly Church and Faith, but played a critical role in heresy charges on behalf of his Presbyterian Church (Tonghap) and the Christian Council of Korea. He belonged to the Presbyterian Church (Hapdong) and then moved to the Tonghap Church, where he became a staunch critic of Rev. Kim Gidong’s Berea Movement. He gained his reputation as a ‘heresy discriminator,’ feared by new religious groups because of his association with the largest Korean Protestant denomination (the Tonghap Church) and the Christian Council of Korea (the largest evangelical association in the country).”

Samkyung Choi [14]

Regarding individuals such as Samkyung Choi and Myunghwan Tak, an

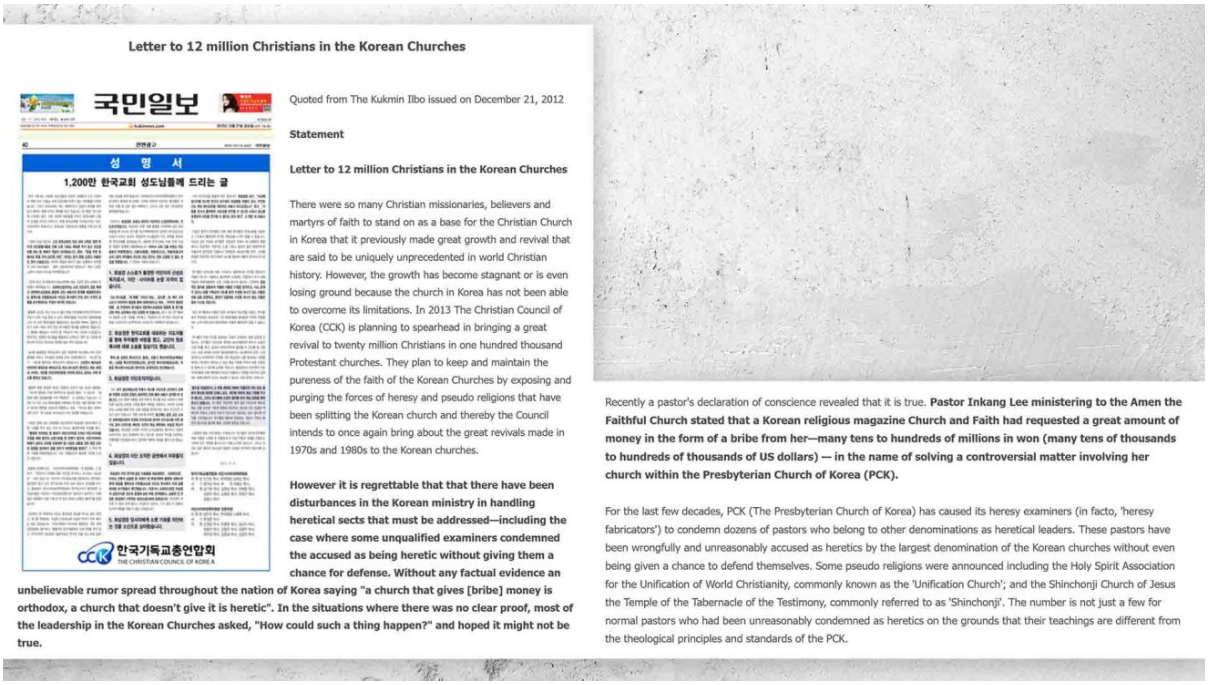
interesting fact about their exposure comes to light. Here is an excerpt from an article that references the exposure of Samkyung Choi and a recording of his phone conversation with Tak Myunghwan:

"'Samkyung Choi is a blasphemer and heresy fabricator,' the article says. 'The phone conversation between Samkyung Choi and the late Myunghwan Tak, President of the International Religion Affairs Institute, was publicly exposed. Both the persons involved were secretly plotting to fabricate a scheme against former Senior Pastor of Pungkang Cheil Presbyterian Church, Pastor Yoonshik Park, as a heretic. Their phone conversation was recorded and openly exposed. The conversation says that in order to announce Pastor Yoonshik Park as a heretic, they would instigate public opinion through press reports and seminary students' demonstrations and then appeal to the Presbytery Assembly to arrange for him be announced as a heretical leader.'"

The article also highlights another noteworthy point. Accusations of heresy have become a rather profitable business for some pastors. A bribe, as well as its amount, determines whether the largest Christian denomination in Korea recognizes you or labels you a heretic [15, 16].

"Pastor Inkang Lee ministering to the Amen the Faithful Church stated that a Korean religious magazine Church and Faith had requested a great amount of money in the form of a bribe from her — many tens to hundreds of millions in won (many tens of thousands to hundreds of thousands of US dollars) — in the name of solving a controversial matter involving her church within the Presbyterian Church of Korea (PCK).

For the last few decades, PCK (The Presbyterian Church of Korea) has caused its heresy examiners (in facto, 'heresy fabricators') to condemn dozens of pastors who belong to other denominations as heretical leaders. These pastors have been wrongfully and unreasonably accused as heretics by the largest denomination of the Korean churches without even being given a chance to defend themselves."


Letter to 12 million Christians in the Korean Churches
국민일보
성 명 서
1,200만 한국교회 성도님들께 드리는 글
Quoted from The Kukmin Ilbo issued on December 21, 2012
Statement
Letter to 12 million Christians in the Korean Churches
There were so many Christian missionaries, believers and martyrs of faith to stand on as a base for the Christian Church in Korea that it previously made great growth and revival that are said to be uniquely unprecedented in world Christian history. However, the growth has become stagnant or is even losing ground because the church in Korea has not been able to overcome its limitations. In 2013 The Christian Council of Korea (CCK) is planning to spearhead in bringing a great revival to twenty million Christians in one hundred thousand Protestant churches. They plan to keep and maintain the pureness of the faith of the Korean Churches by exposing and purging the forces of heresy and pseudo religions that have been splitting the Korean church and thereby the Council intends to once again bring about the great revivals made in 1970s and 1980s to the Korean churches.
However it is regrettable that that there have been disturbances in the Korean ministry in handling heretical sects that must be addressed—including the case where some unqualified examiners condemned the accused as being heretic without giving them a chance for defense. Without any factual evidence an unbelievable rumor spread throughout the nation of Korea saying "a church that gives [bribe] money is orthodox, a church that doesn't give it is heretic". In the situations where there was no clear proof, most of the leadership in the Korean Churches asked, "How could such a thing happen?" and hoped it might not be true.
한국기독교총연합회
Recently a pastor's declaration of conscience revealed that it is true. Pastor Inkang Lee ministering to the Amen the Faithful Church stated that a Korean religious magazine Church and Faith had requested a great amount of money in the form of a bribe from her—many tens to hundreds of millions in won (many tens of thousands to hundreds of thousands of US dollars) — in the name of solving a controversial matter involving her church within the Presbyterian Church of Korea (PCK).
For the last few decades, PCK (The Presbyterian Church of Korea) has caused its heresy examiners (in facto, 'heresy fabricators') to condemn dozens of pastors who belong to other denominations as heretical leaders. These pastors have been wrongfully and unreasonably accused as heretics by the largest denomination of the Korean churches without even being given a chance to defend themselves. Some pseudo religions were announced including the Holy Spirit Association for the Unification of World Christianity, commonly known as the 'Unification Church'; and the Shinchonji Church of Jesus the Temple of the Tabernacle of the Testimony, commonly referred to as 'Shinchonji'. The number is not just a few for normal pastors who had been unreasonably condemned as heretics on the grounds that their teachings are different from the theological principles and standards of the PCK.

Screenshots from the Manmin Central Church website [15]

This is a representative example that conveys the true essence, goals, and methods not only of these “anticult fighters,” but of anticultism as a whole. It is regrettable that those who lack even a basic sense of morality and respect for people, their rights, and freedoms, under the guise of supposedly “protecting society,” have not only created a dishonest business for self-enrichment, but have also appointed themselves as arbiters of human destinies, destroying the lives of innocent people. They act as conduits of an ideology of superiority of some over others — essentially, Nazism — spreading rhetoric of hatred and intolerance within society and undermining democracy in their own countries.

It is noteworthy that, in an attempt to defend and distance themselves from the publicly revealed misconduct of their fellow believer Samkyung Choi (mentioned earlier), Protestant church organizations and many members of Korean anti-heresy Protestant movements accused him of heresy, similarly to his own “professional activities.” Suddenly, the “anti-heretic” became a “heretic” in the eyes of his own peers. The church’s opinion became divided: some defended him, while others actively opposed him. Interestingly, this opposition only began after the disclosure of Samkyung Choi’s unlawful activities, which brought shame to the church — something that had not been

observed prior to the exposure.

Yung-Han Kim: anti-heresy rhetoric and the legacy of Peter Beyerhaus

On February 23, 2012, the Council of Christian Civic Organizations (기독교시민단체협의회는) in Korea held a public hearing on issues of heresy. Opinions were divided regarding the accused pastors, among whom was Samkyung Choi. As previously mentioned, Korean church denominations either defended or condemned them depending on their political interests. One of the key authorities in Protestant missiological theology who came to his defense, and more broadly to the defense of other fellow believers, was Professor Yung-Han Kim. His stance on the matter was covered by some news outlets [17]. He condemned the decision of unionized church organizations in the case of the three accused, stating that it created grounds for division within the church and criticism of the church from society.

Yung-Han Kim [18]

It's important to note several points regarding those hearings involving the

“heresy judges,” co-chaired by Professor Yung-Han Kim.

Yung-Han Kim condemned the public humiliation of pastors and the organizations to which they belonged in front of 9 million believers and Korean citizens. He interpreted the public accusations of those “heresy judges” as heretics as something that occurred merely due to the alleged “misinterpretation” of their words, as well as the presence of politically motivated factors. However, his seemingly well-intentioned rejection of the use of dehumanizing labels such as “heretic” and “heresy” applied solely to representatives of the dominant religion in Korea and did not extend to organizations previously branded by the “heresy judges,” such as the Unification Church (founded by Sun Myung Moon), Shincheonji (led by Lee Man-hee), and others. On the contrary, he referred to these organizations as “obvious heresies” and called for even stricter scrutiny of heretical ideas. He then urged the Korean Church to identify true heretics for the sake of its growth. In addition to condemning and labeling dissenters with the term “heresy,” another element of his anticult rhetoric should be noted, which is also observed among other proponents of anticultism — namely, the rejection of liberalism and religious syncretism, that is, of unity.

Who really is this defender of Protestant fighters against heresy and the uncompromising judge of “true heretics,” Professor Yung-Han Kim? He is one of the key theologians in South Korea, who played a decisive role in introducing Korea to German theologians on an academic level. In particular, Yung-Han Kim, in partnership with another theologian, Seung-Goo Lee, made a significant contribution to continuing the work of Peter Beyerhaus who at one time closely collaborated with the staunch opponent of sects and Nazi ideologist Walter Künneth, whom we have repeatedly mentioned earlier on this portal.

1. Yung-Han Kim: photo from JayU Press website, 2. Seung-Goo Lee [19]

Before we move on to the personality of the second key successor to Walter Künneth's work in South Korea, let us note another interesting fact regarding Samkyung Choi. For those familiar with the rhetoric of anticult leaders from Russia — Alexander Dvorkin and Alexander Novopashin (the president and vice-president of the Russian Association of Centers for the Study of Religions and Sects, or RACIRS) — this example of rhetoric from a Korean anticultist will evoke a sense of complete similarity [20].

"Pastor Samkyung Choi, who has been closely bound up with those contradictory affairs, made an incoherent and nonsensical statement saying that 'it is better not to give the victims a chance to vindicate themselves,' and subsequently deprived them of the right to defend themselves. He also said, 'In examining and judging heretics and pseudo religions, especially in urgent situations in which the harm caused by those forces are serious and other churches must be urgently protected from them, the Heresy Handling Committee of PCK has never allowed the party that was said to be heretical or pseudo-religious to vindicate themselves. It is usual that questions are not presented concerning the explanatory vindications of the denomination the defendant belongs to.' This is a typical act of arbitrary oppression of mega-sized denominations."

Samkyung Choi was at one time affiliated with the Hapdong Presbyterian

Church. The city of Hapdong is one of many anticult centers in South Korea, and this city is also associated with the aforementioned colleague of Yung-Han Kim, the Korean theologian Seung-Goo Lee. Since 2009 and to this day, he has been serving as a professor of systematic theology at the Hapdong Graduate School of Theology.

Seung-Goo Lee: anti-heretical rhetoric and the legacy of Peter Beyerhaus

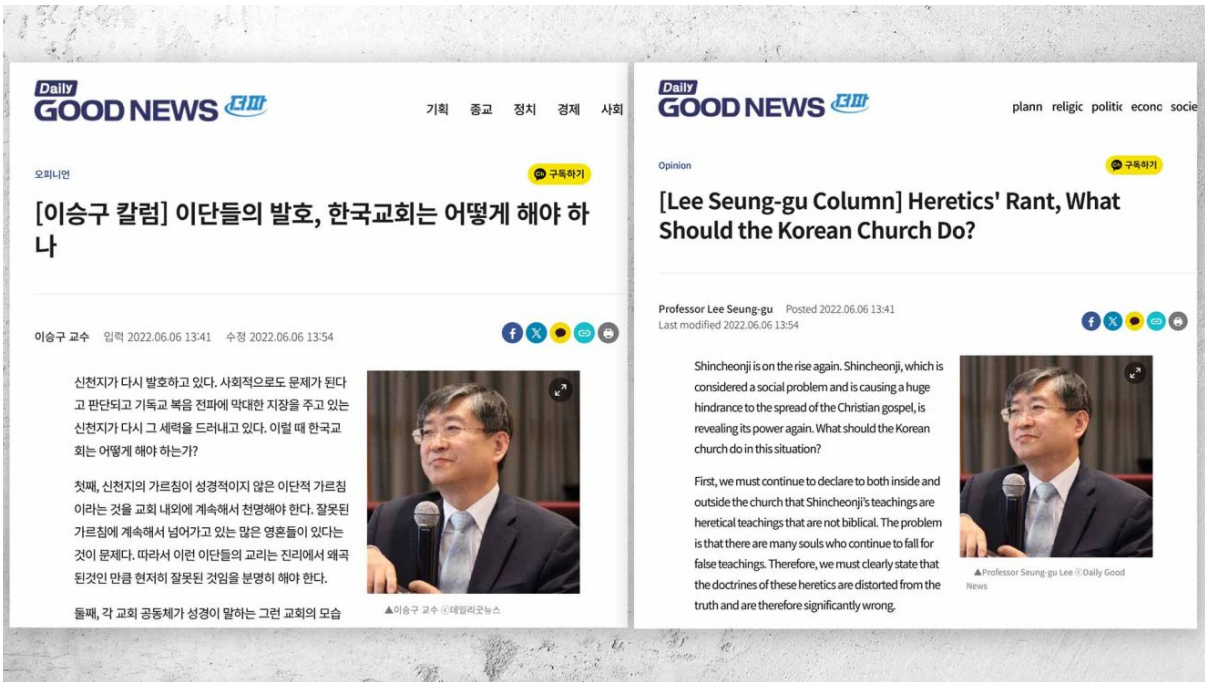
Seung-Goo Lee is a professor at Hapdong Theological Seminary in South Korea. He was recognized as one of the most influential scholars in the field of Bible studies and theology in 2011 and has led key theological societies in Korea:

- President of the Korean Evangelical Theological Society (2020–2022);
- President of the Korean Presbyterian Theological Society and the Korean Reformed Theological Society.
- He founded the Korean Presbyterian Theological Society, the Korean Biblical Theological Society, the Korean Kierkegaard Society, and the Peter Beyerhaus Society.
- Since 2009, he has been serving as a professor of systematic theology at the Graduate School of Theology at Hapdong.

Seung-Goo Lee

Professor Seung-Goo Lee has been noted for similar anti-heresy rhetoric. We refer to Professor Seung-Goo Lee's article, "Heretics' Rant, What Should the Korean Church Do?" targeting the Shincheonji movement [21]. This movement is persecuted and discredited in many countries by representatives of the anticult movement and is dehumanized by them through the use of derogatory labels such as "sect," "cult," or "heresy." The consequences of such informational anticult dehumanization and propaganda against this organization, which have led to the abduction of Shincheonji members for the purpose of deconversion, have already been mentioned above. In the aforesaid article, Shincheonji is portrayed as "heresy," a "social problem," and an obstacle to the dominant denominations in Korea.

"*First, we must continue to declare to both inside and outside the church that Shincheonji's teachings are heretical teachings that are not biblical. The problem is that there are many souls who continue to fall for false teachings. Therefore, we must clearly state that the doctrines of these heretics are distorted from the truth and are therefore significantly wrong.*"


Daily GOOD NEWS 더피
기획 종교 정치 경제 사회
오피니언
구독하기
[이승구 칼럼] 이단들의 발호, 한국교회는 어떻게 해야 하나
이승구 교수 입력 2022.06.06 13:41 수정 2022.06.06 13:54
신천지가 다시 발호하고 있다. 사회적으로도 문제가 된다고 판단되고 기독교 복음 전파에 막대한 지장을 주고 있는 신천지가 다시 그 세력을 드러내고 있다. 이럴 때 한국교회는 어떻게 해야 하는가?
첫째, 신천지의 가르침이 성경적이지 않은 이단적 가르침이라는 것을 교회 내외에 계속해서 천명해야 한다. 잘못된 가르침에 계속해서 넘어가고 있는 많은 영혼들이 있다는 것이 문제다. 따라서 이런 이단들의 교리는 진리에서 왜곡된것인 만큼 현저히 잘못된 것임을 분명히 해야 한다.
둘째, 각 교회 공동체가 성경이 말하는 그런 교회의 모습
▲이승구 교수 ⓒ데일리굿뉴스
Daily GOOD NEWS 더피
plann religic politic econc socie
Opinion
구독하기
[Lee Seung-gu Column] Heretics' Rant, What Should the Korean Church Do?
Professor Lee Seung-gu Posted 2022.06.06 13:41
Last modified 2022.06.06 13:54
Shincheonji is on the rise again. Shincheonji, which is considered a social problem and is causing a huge hindrance to the spread of the Christian gospel, is revealing its power again. What should the Korean church do in this situation?
First, we must continue to declare to both inside and outside the church that Shincheonji's teachings are heretical teachings that are not biblical. The problem is that there are many souls who continue to fall for false teachings. Therefore, we must clearly state that the doctrines of these heretics are distorted from the truth and are therefore significantly wrong.
▲Professor Seung-gu Lee ⓒDaily Good News

Screenshots from Good News Daily website [21]

Seung-Goo Lee and Yung-Han Kim, along with several other Korean theologians and missionaries, became the founders of the Peter Beyerhaus Society in 2018.

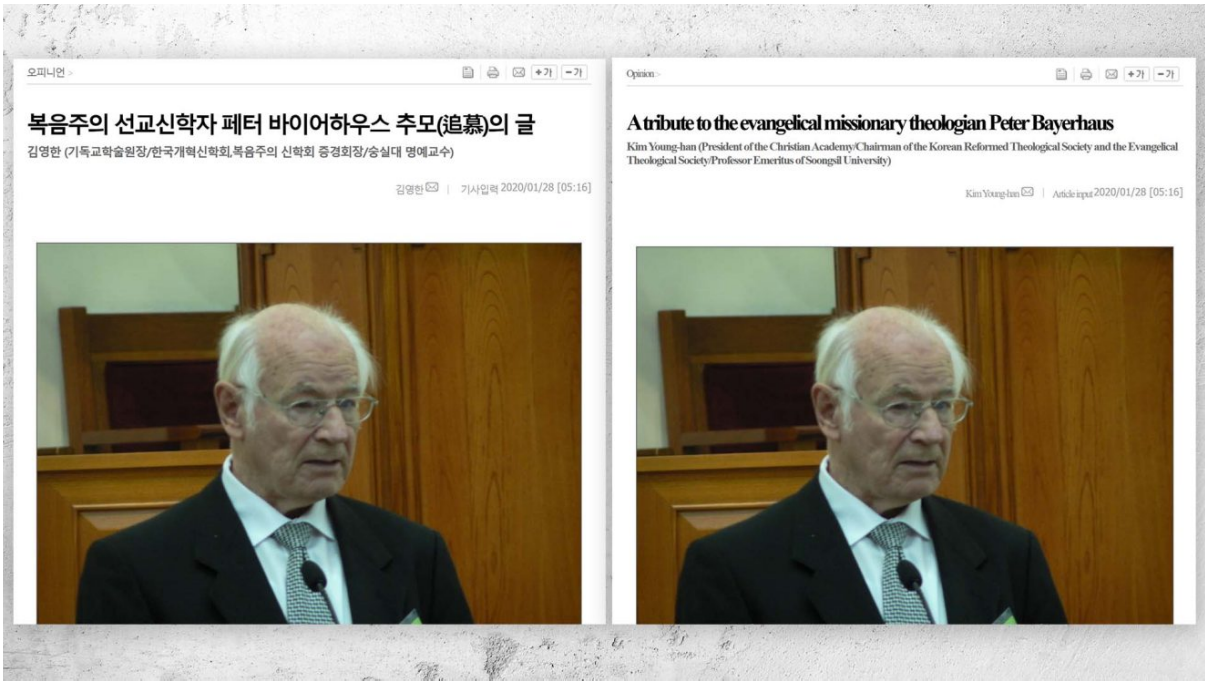
Founding ceremony of the Beyerhaus Society in October 2018. © Photo from “Christian Today” “크리스천투데이”

Peter Beyerhaus Society in South Korea

Professor Yung-Han Kim, in his memorial essay [22] written in honor of Peter Beyerhaus, concluded the following regarding the founding of the Beyerhaus Society:

“On October 5, 2018, the Beyerhaus Society was organized in Korea. The only Korean doctoral disciple of Beyerhaus, Professor Dong-Ju Lee (retired from Asin University), took the lead and was launched with the participation of Professors Jong-Nam Cho, Myeong-Hyeok Kim, Sang-Bok Gib, Yung-Han Kim, Seong-Jong Oh, Seung-Goo Lee , and Pastor Jae-Hoon Lee.”

“Evangelical theologians in Germany and the United States, as well as the Korean Reformed Theological Society, the Korean Evangelical Theological Society, the Korean Christian Association, the Korean Evangelical Fellowship, and other later evangelical theologians, pastors, and missionaries who respect him [Beyerhaus] and agree with his ideas, wish to inherit and develop the great legacy of the evangelical biblical mission concept that he left behind,” — concluded Yung-Han Kim in the end.



오피니언 >

복음주의 선교신학자 페터 바이어하우스 추모(追慕)의 글

김영한 (기독교학술원장/한국개혁신학회,복음주의 신학회 증경회장/숭실대 명예교수)

김영한 | 기사입력 2020/01/28 [05:16]

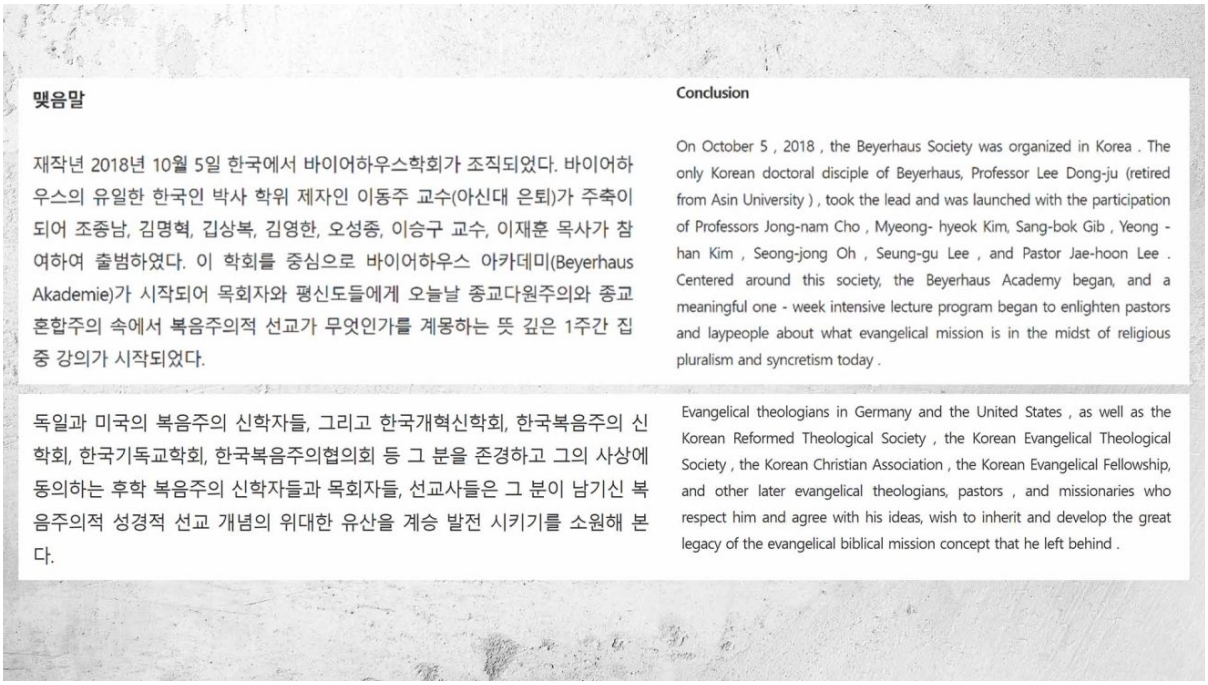
Opinion >

A tribute to the evangelical missionary theologian Peter Bayerhaus

Kim Young-han (President of the Christian Academy/Chairman of the Korean Reformed Theological Society and the Evangelical Theological Society/Professor Emeritus of Soongsil University)

Kim Young-han | Article input 2020/01/28 [05:16]

Screenshots from the News Power website [22]



맺음말

재작년 2018년 10월 5일 한국에서 바이어하우스학회가 조직되었다. 바이어하우스의 유일한 한국인 박사 학위 제자인 이동주 교수(아신대 은퇴)가 주축이 되어 조종남, 김명혁, 김상복, 김영한, 오성종, 이승구 교수, 이재훈 목사가 참여하여 출범하였다. 이 학회를 중심으로 바이어하우스 아카데미(Beyerhaus Akademie)가 시작되어 목회자와 평신도들에게 오늘날 종교다원주의와 종교혼합주의 속에서 복음주의적 선교가 무엇인가를 계몽하는 뜻 깊은 1주간 집중 강의가 시작되었다.

독일과 미국의 복음주의 신학자들, 그리고 한국개혁신학회, 한국복음주의 신학회, 한국기독교학회, 한국복음주의협의회 등 그 분을 존경하고 그의 사상에 동의하는 후학 복음주의 신학자들과 목회자들, 선교사들은 그 분이 남기신 복음주의적 성경적 선교 개념의 위대한 유산을 계승 발전 시키기를 소원해 본다.

Conclusion

On October 5 , 2018 , the Beyerhaus Society was organized in Korea . The only Korean doctoral disciple of Beyerhaus, Professor Lee Dong-ju (retired from Asin University) , took the lead and was launched with the participation of Professors Jong-nam Cho , Myeong- hyeok Kim, Sang-bok Gib , Yeong - han Kim , Seong-jong Oh , Seung-gu Lee , and Pastor Jae-hoon Lee . Centered around this society, the Beyerhaus Academy began, and a meaningful one - week intensive lecture program began to enlighten pastors and laypeople about what evangelical mission is in the midst of religious pluralism and syncretism today .

Evangelical theologians in Germany and the United States , as well as the Korean Reformed Theological Society , the Korean Evangelical Theological Society , the Korean Christian Association , the Korean Evangelical Fellowship, and other later evangelical theologians, pastors , and missionaries who respect him and agree with his ideas, wish to inherit and develop the great legacy of the evangelical biblical mission concept that he left behind .

Screenshots from the News Power website [22]

Peter Beyerhaus

Photo from the website jesus.de

Peter Paul Johannes Beyerhaus was a German Protestant pastor and one of the leading evangelical missionary theologians [23]. The collaboration between Walter Künneth and Peter Beyerhaus is mentioned in the book by church historian and professor at the United Theological College in Bangalore (India), T.V. Philip, titled "Edinburgh to Salvador: Twentieth Century Ecumenical Missiology," Chapter 5: Ecumenical — Evangelical Polarity [24, 25].

"In 1975 there appeared in Germany a book entitled: 'The Berlin Ecumenical Manifesto, on the Utopian Vision of the World Council of Churches,' edited by Walter Kunneth and Peter Beyerhaus. The book attacked not only the World Council of Churches but also the Lutheran World Federation, World Student Christian Federation, certain Roman Catholic groups, the German Evangelical Kirchentag, Taizé, and to some extent even Lausanne. According to H. Berkof, the common thread through all the articles in the book was the desire to demonstrate that the World Council of Churches no longer sought to proclaim the Gospel throughout the world, but strove rather for a purely horizontal, social and political, humanization and unification of mankind by means of

religious pluralism and syncretism. 'Unwearyingly, the authors point out again and again that with such a program the World Council of Churches is on the way to Anti-Christ. They believe that the last days are just around the corner… and that in the decisive hour the World Council will stand on the sides of the enemies of Christ."

Peter Beyerhaus left behind a significant generation of theologians he had mentored. While he was a professor in Tübingen, many Korean students earned their doctoral degrees under his guidance. One of them was Professor Lee Dong-Ju who invited him to Korea several times. In 1982, Peter Beyerhaus visited Korea, accompanied by his wife. Altogether, he visited the country 16 times, the last being in 2016. [26,27]

2016, South Korea. Peter Beyerhaus is in the middle of the front row [27] © Photo from "Christian Today" 크리스천투데이

2016, Dr. Peter Beyerhaus delivers a lecture at a seminar of the Christian Academy during his last visit to Korea [27]. © Photo from “Christian Today” 크리스천투데이

2013: Dr. Peter Beyerhaus (on the left) delivers a lecture [27] © Photo from “Christian Today” 크리스천투데이

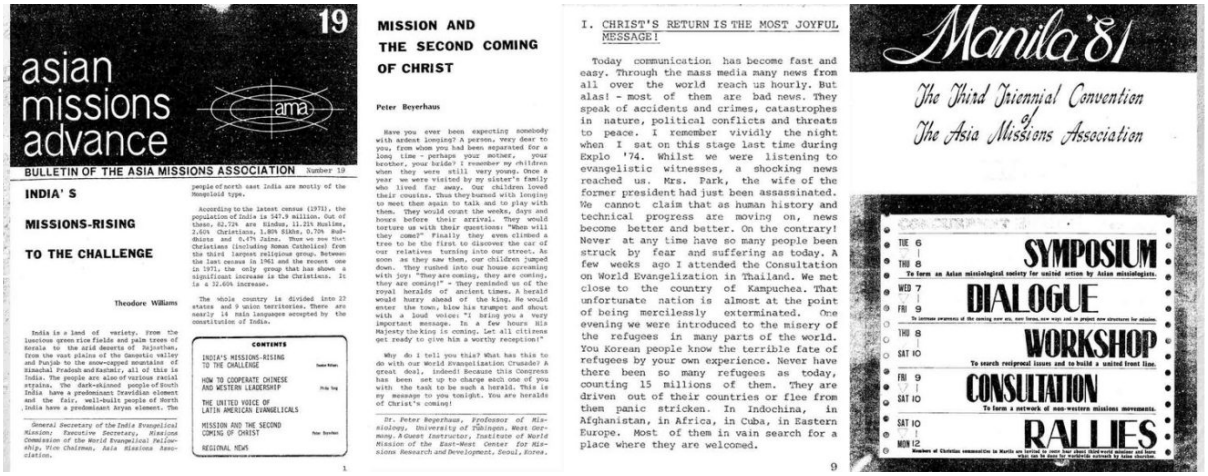
August 2007. Dr. Peter Beyerhaus (on the left) visited Korea and preached at Gangbyeon Church. © Photo from “Christian Today” 크리스천투데이

From Peter Beyerhaus’s speech at the congress in Korea [28]:

“Why do I tell you this? What has this to do with our World Evangelization Crusade? A great deal, indeed! Because this Congress has been set up to charge each one of you with the task to be such a herald. This is my message to you tonight. You are heralds of Christ’s coming!”

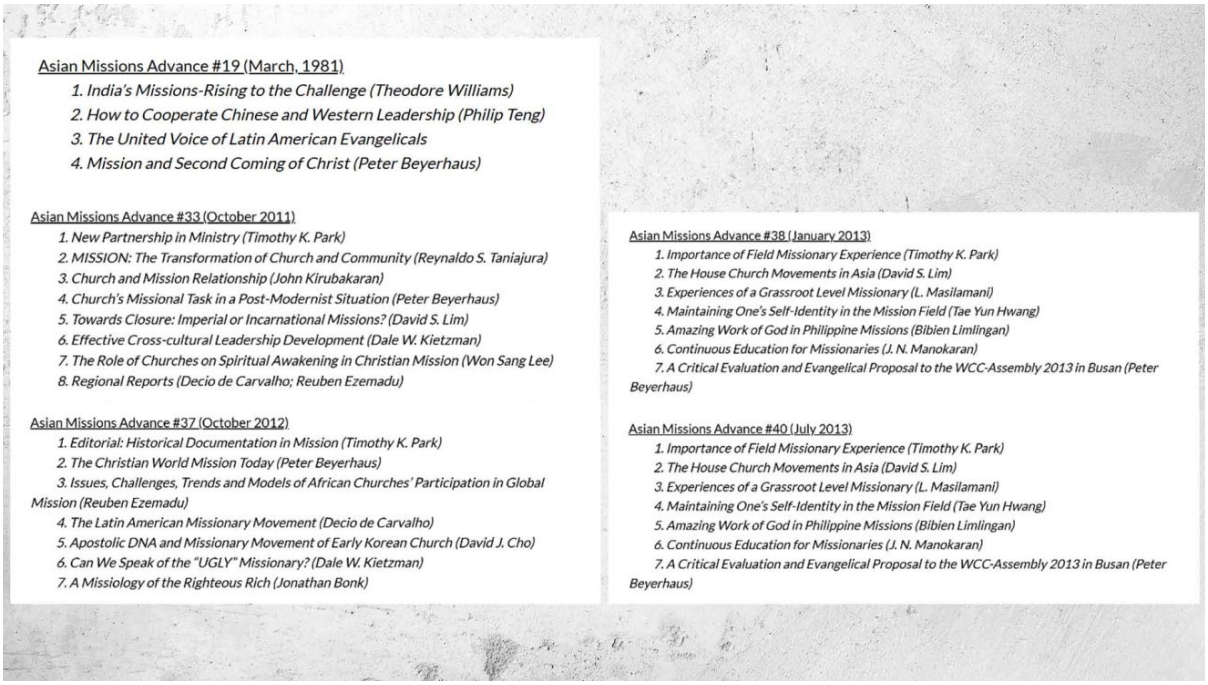
Dr. Peter Beyerhaus, Professor of Missiology, University of Tübingen, West Germany. A Guest Instructor, Institute of World Mission of the East-West Center for Missions Research and Development, Seoul, Korea.

In this speech, Peter Beyerhaus also mentioned his visit to Thailand as part of promoting the Asian Mission: *“A few weeks ago I attended the Consultation on World Evangelization in Thailand.”*



Screenshots from a PDF document “AMA19” published on the Asia Missions website (asiamissions.net) [28]

Peter Beyerhaus repeatedly participated in conferences of the Asia Missions Association [29, 30]. This association includes 14 Asian countries, among them India, Korea, and Japan.


Asian Missions Advance #19 (March, 1981)
1. India's Missions-Rising to the Challenge (Theodore Williams)
2. How to Cooperate Chinese and Western Leadership (Philip Teng)
3. The United Voice of Latin American Evangelicals
4. Mission and Second Coming of Christ (Peter Beyerhaus)
Asian Missions Advance #33 (October 2011)
1. New Partnership in Ministry (Timothy K. Park)
2. MISSION: The Transformation of Church and Community (Reynaldo S. Taniajura)
3. Church and Mission Relationship (John Kirubakaran)
4. Church's Missional Task in a Post-Modernist Situation (Peter Beyerhaus)
5. Towards Closure: Imperial or Incarnational Missions? (David S. Lim)
6. Effective Cross-cultural Leadership Development (Dale W. Kietzman)
7. The Role of Churches on Spiritual Awakening in Christian Mission (Won Sang Lee)
8. Regional Reports (Decio de Carvalho; Reuben Ezemadu)
Asian Missions Advance #37 (October 2012)
1. Editorial: Historical Documentation in Mission (Timothy K. Park)
2. The Christian World Mission Today (Peter Beyerhaus)
3. Issues, Challenges, Trends and Models of African Churches' Participation in Global Mission (Reuben Ezemadu)
4. The Latin American Missionary Movement (Decio de Carvalho)
5. Apostolic DNA and Missionary Movement of Early Korean Church (David J. Cho)
6. Can We Speak of the "UGLY" Missionary? (Dale W. Kietzman)
7. A Missiology of the Righteous Rich (Jonathan Bonk)
Asian Missions Advance #38 (January 2013)
1. Importance of Field Missionary Experience (Timothy K. Park)
2. The House Church Movements in Asia (David S. Lim)
3. Experiences of a Grassroot Level Missionary (L. Masilamani)
4. Maintaining One's Self-Identity in the Mission Field (Tae Yun Hwang)
5. Amazing Work of God in Philippine Missions (Bibien Limlingan)
6. Continuous Education for Missionaries (J. N. Manokaran)
7. A Critical Evaluation and Evangelical Proposal to the WCC-Assembly 2013 in Busan (Peter Beyerhaus)
Asian Missions Advance #40 (July 2013)
1. Importance of Field Missionary Experience (Timothy K. Park)
2. The House Church Movements in Asia (David S. Lim)
3. Experiences of a Grassroot Level Missionary (L. Masilamani)
4. Maintaining One's Self-Identity in the Mission Field (Tae Yun Hwang)
5. Amazing Work of God in Philippine Missions (Bibien Limlingan)
6. Continuous Education for Missionaries (J. N. Manokaran)
7. A Critical Evaluation and Evangelical Proposal to the WCC-Assembly 2013 in Busan (Peter Beyerhaus)

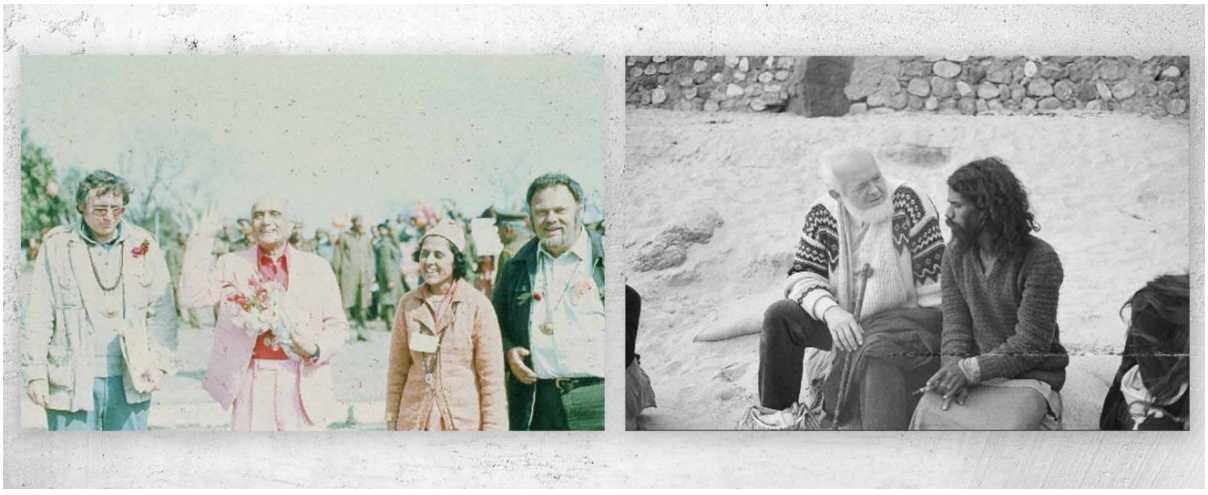
Screenshots from Asia Missions website [30]

It is worth noting that Peter Beyerhaus’s missionary service was expressed in the spread of Christianity, the promotion of the Gospel, and the fight against heresies. However, the anti-heresy struggle in the radical form that has existed in recent decades in South Korea and, more broadly, in Asian countries, developed in conjunction with anticult influence from the West. This influence

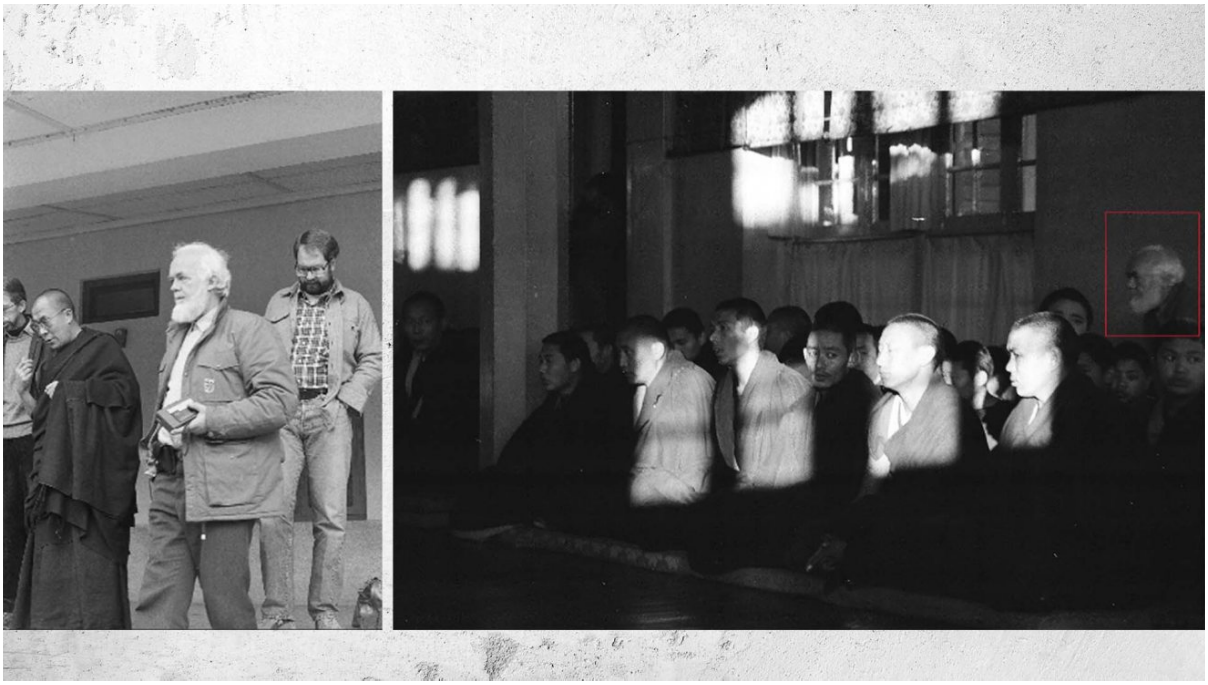
was partially mentioned at the beginning of this article when we were discussing the impact of American anticultists on Asian regions. Let us also consider the Eastern missionary work of other followers of Walter Künneth — Friedrich-Wilhelm Haack from Germany and Johannes Aagaard from Denmark.

Friedrich Haack and Johannes Aagaard and their missionary contribution to Southeast Asia region

Let's recall the line of succession that played a key role in global anticultism, which was carried out through the chain "Künneth — Haack and Aagaard — Dvorkin." We have written about this repeatedly. An additional line of succession in Künneth's work was examined in this article. It can be outlined as "Walter Künneth — Peter Beyerhaus — Yung-Han Kim and Seung-Goo Lee." It is noteworthy that these two lines are absolutely interconnected and are not separate or independent from each other. They are united not only by Künneth's legacy, but also by certain spheres of influence, spanning from Germany and the United States to Asian countries. For example, Friedrich Haack led research expeditions to South Korea (1984), Japan, and India (1981). Johannes Aagaard conducted research expeditions to Japan, Nepal, Thailand, and China. The 1970s and 1980s are considered the "Indian period" in Aagaard's life, while the 1990s are referred to as his "Buddhist period." Both Friedrich Haack and Johannes Aagaard had a significant impact on the region of East and South Asia, as did the legacy of Peter Beyerhaus.



Friedrich-Wilhelm Haack (first on the right). Johannes Aagaard and Swami Ramananda. Rishikesh, January 1983. Screenshots from the Dialog Center archive on flickr.com



The Dalai Lama and Johannes Aagaard. Dharamsala, India, January 1984. Johannes Aagaard. Buddhist novices disputing. Dharamsala, India, January 1984. Screenshots from the Dialog Center archive on flickr.com

Conclusion

In this article, we examined the impact of the anticult movement and Walter Künneth's legacy on the regions of South Korea and, to some extent, Japan, as well as on Southeast Asia as a whole. The tragic cases of forced deprogramming mentioned at the beginning of the article are merely a consequence of the presence of anticult force in these countries, which is the enemy of democracy and human freedom. Considering the number of deaths caused by attempts of forced religious conversion in South Korea and Japan, the fundamental human right to life itself is at stake.

The international community has repeatedly advocated for the protection of deprogramming victims in these countries, exposing blatant violations of human rights and freedoms by Protestant pastors-deprogrammers. However, insufficient attention has been paid to the root causes of religious intolerance and violence in that region, which have led to such inhumane cases of abduction and attempts at forced deprogramming.

The issue of informational ideological influence and religious propaganda, as

well as the facts of dehumanization and stigmatization, must not be underestimated by the public. Behind every action lies someone's words, and behind every word there is a certain ideology. To truly address the problem of religious intolerance, hatred and violence, it is necessary to thoroughly examine the entire network of anti-heresy and anticult efforts: from pastors-deprogrammers to missionaries and theologians calling for a crusade of evangelization. Only in this way can the source of hatred and supremacy be identified — the hidden mouthpiece of an ideology that promotes the superiority of some people over others: the mouthpiece of Nazism.

When someone is branded with a dehumanizing label, whether it is "cult," "sect," or "heresy," it essentially means only one thing — Nazism, belittling of some people and elevation of others. Such a supremacist ideology is incompatible not only with a democratic world and human dignity, but also with the essence of Jesus Christ's peaceful teaching which everyone who calls themselves Christians, including Protestant pastors, should follow. However, observing the results of years of activity by members of prevailing denominations in Asian countries raises the question: will they be able to abandon religious intolerance and violence, cloaked as a "return" of "lost sheep" to the "fold of the church," and start preaching their religion peacefully, through personal faith and example? In this case, the answer to this question will depend on who they truly follow.

Sources:

1. https://hrwf.eu/wp-content/uploads/2020/03/Shincheonji-and-Coronavirus-in-South-Korea.pdf
2. http://www.jesus114.net/
3. https://www.jesus112.net/instructor/
4. https://muntingnayon.com/105/105405/index.php
5. https://www.tparents.org/library/unification/talks/feffermn/Fefferman-DeprogJapan.htm

6. https://www.uscirf.gov/publications/did-you-knowjapan
7. https://www.tparents.org/Library/Unification/Talks2/Holdhus/Holdhus-240927.pdf
8. https://foref-europe.org/blog/2021/04/11/religious-persecution-in-the-21st-century-this-isnt-xinjiang-this-is-japan/
9. https://web.archive.org/web/20230726021832/https://hrwf.eu/wp-content/uploads/2018/08/2012-Report-Japan.pdf
10. https://culteducation.com/contact-us.html
11. https://cultsinsideout.com/
12. https://web.archive.org/web/20180813074211/http://www.icsahome.com/elibrary/peopleprofiles
13. https://www.collectionscanada.gc.ca/obj/thesescanada/vol2/002/NR38219.PDF
14. https://en.namu.wiki/w/%EC%B5%9C%EC%82%BC%EA%B2%BD#s-2
15. http://www.manmin.org/foreign/07_news/en/content.asp?id=2053&cat=cat_06&page=1
16. https://web.archive.org/web/20170331084726/http://www.christiantelegraph.com/issue19779.html
17. https://kr.christianitydaily.com/articles/67392/20121029/%EA%B9%80%EC%98%81%ED%95%9C-%EC%8B%9C%EB%A1%A0-%EC%9D%B4%EB%8B%A8-%EC%A0%95%EC%A3%84%EB%B3%B4%EB%8B%A4%EB%8A%94-%EC%84%A0%EB%8F%84%EA%B0%80-%ED%95%84%EC%9A%94.htm
18. https://en.wikipedia.org/wiki/Yung-Han_Kim
19. https://en.wikipedia.org/wiki/Seung-Goo_Lee
20. http://www.manmin.org/foreign/07_news/en/content.asp?id=2053&cat=cat_06&page=1
21. https://www.goodnews1.com/news/articleView.html?idxno=409147
22. http://www.newspower.co.kr/45147
23. https://en.wikipedia.org/wiki/Peter_Beyerhaus
24. https://www.religion-online.org/author/t-v-philip/
25. https://media.sabda.org/alkitab-2/Religion-Online.org%20Books/Philip%2C%20T.V.%20-%20Edinburg%20to%20Salvador%20-%20Twentieth%20Century%20Ecum.pdf

26. https://www.christiandaily.co.kr/news/70431
27. https://www.christiantoday.co.kr/news/328388
28. https://www.asiamissions.net/wp-content/uploads/2015/08/AMA19.pdf
29. https://www.asiamissions.net/about/history/
30. https://www.asiamissions.net/asian-missions-advances/archives/

cult global anticultism RACIRS sect Walter Künneth

PREVIOUS STORY

Scientology: A Thorn in the Side of Anticultism. Part 5. Modern Persecution of Scientologists in the U.S.

NEXT STORY

Ways of FSB Agents Infiltration in Europe. The Anticult Movement is Just One of Them: Part 1

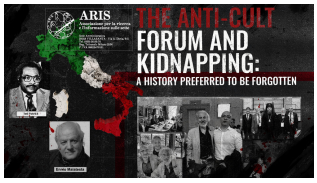
RELATED POSTS

September 26, 2024

Lyndon LaRouche and Anticultists' Methods

ARTICLES

We've previously mentioned the ongoing persecution of former U.S. President Donald Trump by anticult organizations, a campaign that has lasted several years. We've also covered that the shooting at the Pennsylvania rally on July 13, 2024, where the assassination attempt on

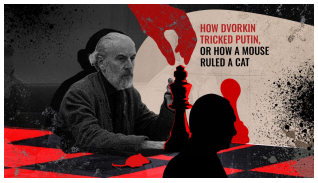


April 5, 2025

The Anti-Cult Forum and Kidnapping: A History Preferred to be Forgotten

ARTICLES

The Anti-cult Forum in Italy, which once united several associations such as FAVIS, ARIS Toscana, ARIS Veneto, CeSAP, and "Giù Le Mani Dai Bambini" ("Hands Off Children"), has repeatedly denied its connection to violent practices, including kidnapping for the purpose of forcing



April 25, 2025

How Dvorkin tricked Putin, or how a mouse ruled a cat

ARTICLES

The president's word in a country like Russia is considered to be an inviolable law, subject to immediate fulfillment and the ultimate truth, which determines the course of the country's further development. Accordingly, if something happens in Russia at the level of

October 7, 2024

THE IMPACT. Episode 8. Who Activates School Shooters? Manipulative Methods Exposed? (Video & Text Version)

THE IMPACT

CHAPTER 6. HOW CIVIL WAR IS BEING FOMENTED IN AMERICA Washington: The Civilizational War would greatly benefit global anti-cultism on its path to global totalitarianism. However, let's return to the facts that reflect the harsh reality of today. Now, facts indicate that

© 2024-2025 EXPOSING ANTI-CULT TERRORISM.
All material published on the site may be freely copied and used for distribution. When copying, please cite the source.

actfiles@proton.me